

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---

*"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."*—ISAIAH.

---

No. 44, Vol. XXVII.

Saturday, November 4, 1865.

Price One Penny.

---

## THE ECONOMY OF GOD.

BY ELDER JOHN NICHOLSON.

---

Many great events that have transpired on the earth are considered calamitous to mankind, because they are apparently so from the fact that they have brought about immediate suffering, and many circumstances are looked upon as having happened by accident, or rather been brought about simply and entirely by the improper use, or otherwise, of man's free agency; but when we look at it from all points, the question arises in our minds, was it not designed in the economy of God that those things should occur? Of course it is understood by the majority of the Saints, that this was decidedly the case in relation to what is termed the fall of man, for, in the Scriptures Jesus is called the Lamb who was slain from before the foundations of the world, showing that the great plan of salvation was instituted even before man came to dwell on the earth. Hence, if it had not been known and designed prior to creation, that man should fall from purity and immortality, how inconsistent it would have been to have instituted a scheme, the object of which was to redeem him

from the effects thereof. Again, the ultimate condition and destiny of the earth, and those of its inhabitants who obey the higher laws of life is, that they shall become celestialized, and it is evident that temporal existence is one of those preparatory conditions and probations necessary to qualify men and things for entering upon that glorious state.

As we are desirous of condensing this article as much as practicable, we will not touch upon many of the leading occurrences in man's earthly history, but endeavor to show out the purposes and wonder-working hand of Jehovah, more particularly in the "falling away" of his children from the heavenly order of the Gospel, as instituted by Jesus and his Apostles, and their consequent darkness; and if we can to any extent comprehend the purposes of our heavenly Father in relation to this event, it will operate as a key to other events, and open up a broad field for expansive thought. The Priesthood of the Son of God gives men power to open up the plan of salvation, because it puts them in

possession of keys of knowledge, which enable them to open the doors of truth. Jesus said, "Knock and it shall be opened unto you," and with the aid of God's Spirit, those who are clothed upon with the Priesthood are not only enabled to knock, but to thrust the key into the lock, turn it, and stand within the threshold of the gate, which leads onward and upward to an endless eternity of intelligence. When in this position, to speak comparatively, we are like unto one who, placing a powerful telescope to his eye, beholds things which he could not formerly perceive, while others that appeared before dim and indistinct, are brought clearly within the range of his increased vision. He looks backward, and the same effect is produced. Thus, those who have received the Priesthood, possessing the Spirit of God, and having developed themselves, can, so far as their vision extends, look both up and down the stream of time, and see God's great designs developed in the past, present and future. To take a casual or superficial glance at the apostacy from the true order of the Gospel as instituted by Jesus and the Apostles, we might set it down as being entirely a consequence of the evil actions of men, through the abuse of their free will, without being able to see in it, as well, the movements of the great Designer who stands at the head of his progeny, and who holds in his hand the destinies of individuals, nations, and of the world itself. True, it is evident that the doings of men, prompted by the Adversary of souls, brought about the "falling away," but are we to conclude that this was the grand moving cause, or merely the secondary cause, or the means used to bring about a necessary result? The latter conclusion appears the most reasonable and reconcilable with the designs of our heavenly Father, which we will now endeavor to show.

We are given to understand, that the object our Father and God had in view in creating this earth, and sending his children to dwell on it temporarily, was the salvation not only of the earth, but also of its inhabitants. In order to accomplish this end, time and means were indispensably neces-

sary. To show the period that would be required to redeem this fallen world, we will refer to the revelations given to the Apostle John, where we are informed that he saw a book sealed with seven seals, and we are given to understand in the key to the revelations of John, as contained in the Pearl of Great Price, that the book contained "the hidden mysteries of the economy of God in relation to the earth during the seven thousand years of its temporal existence," each of the seven seals evidently representing the book as containing that which related to each of the thousand years. From this it appears it was designed that the earth should remain in a temporal state for the period above mentioned. Now, supposing that the Gospel had been accepted by man in the days of Jesus, and had remained on the earth for the last eighteen centuries, of course we cannot very well conclude otherwise than that both the earth and its inhabitants must have travelled a long way on the road to perfection, and would have attained to a far more exalted and holier situation than they now occupy; for, if we understand the nature of the Gospel, which incorporates within it the laws of regeneration, we can see that it could not remain anywhere and not have its effects. If men had received the Gospel and continued to abide in the truth, undergone the birth of the Spirit and progressed in purity and holiness, the earth also, in order to be in harmony with those who dwell upon it, would have had to be pure and holy. We have an example of this in the past, in the case of Enoch, and those who dwelt with him in the city which they built. They advanced so far in intelligence, purity and holiness, that there ceased to be an affinity betwixt them and a great portion of this world, so they were translated to a higher and holier sphere, the portion of the earth upon which they dwelt had also become pure, and was translated with them. If this translation had not taken place, looking at it with the eye of reason, they would have, to use the language of Scripture, gradually "leavened the whole lump," and instead of a detached portion of this globe and its inhabitants being exalted, the whole

world itself would, as a natural consequence, have taken its place among the glorified and celestialized bodies.

The principles, the practice of which enabled Enoch, his fellow citizens, and the part of earth on which they dwelt, to arrive at such a state of perfection, were brought again to earth by Jesus. It was the Gospel of the Son of God that saved them, for there is none other name under heaven by which salvation can be obtained, but the name of Jesus; hence, the same results would have been brought about had the Gospel remained on the earth for the last eighteen hundred years and upwards, and we may reasonably suppose that unless it is taken from amongst men, either by translating those who are clothed upon with its power, as in Enoch's day, or in the manner in which it was taken from the earth in the days of the Apostles, or in some other way, the consequence would be that the earth and its inhabitants, would travel on the road which leads to perfection. Had God not controlled affairs, and all things worked together for the consummation of his purposes and the carrying out of his designs, it would seem that the times and seasons before appointed would not have come about, for the earth to remain in a temporal condition before a spiritual and immortal state of things would have been ushered in, as it appears that the period appointed for the bringing in of that time is after the lapse of seven thousand years. In those great and momentous events that have transpired on the earth, are seen the footprints of God in history.

It has been revealed that all who kept their first estate, have the privilege of coming to the earth to gain experience by passing through a temporal state. Had the Gospel remained on the earth from the days of Enoch, or Jesus, and, in consequence, the earth become celestialized, it would seem reasonable to think that unless men had multiplied much faster than

they have done, many of the bright, noble spirits who are now coming forth to gain experience, would have been deprived of that privilege. To show that the times and seasons have been appointed for the consummation of God's purposes, we might refer to that portion of the Scriptures from which we learn that when the disciples inquired of Jesus concerning his second coming, he said it was not for them to know the times and seasons. In writing to Timothy, Paul says, "There must needs come a falling away first."

Some might think that there is a degree of fatalism connected with such ideas as the above, but such a conception would be utterly at variance with the truth, for God has given unto man his agency, which, by his evil actions, he often abuses; yet, as the Prophet Brigham has said, God holds the results of those actions in his own hands. That God has decreed certain events, and appointed the times and seasons for the same, is not only evidenced by the Scriptures, but it seems reasonable in order to maintain harmony throughout his vast creations. Yet, we stand upon a broad platform, we say, "Salvation is of our God," and that whatsoever his decrees are, and whatsoever course is adopted by him in his vast economy in relation to this earth, and the teeming millions who have, will, and do dwell upon its surface, this is his grand object—namely, salvation; but as high as the heavens are above the earth, so are the ways of God above those of man.

The title of this article indicates a subject of vast, we might almost say boundless magnitude and importance. We have only alluded to but a small part in connection with, and in relation to it; yet, if it should set any thinking, so that they may gain a broader and more liberal conception of our Father and God, and of his designs and purposes, the object of the writer in penning it will have been accomplished.

---

Excellence is never granted to man, but as the reward of labor. It argues, indeed, no small strength of mind to persevere in the habits of industry, without the pleasure of perceiving those advantages which, like the hands of a clock, whilst they make hourly approaches to their point, yet proceed so slowly as to escape observation.

## AGENCY OF MAN.

BY ELDER SEPTIMUS W. SEARS.

Many and inestimable are the blessings bequeathed by God unto man. Wherever he turns his eyes, there is something to remind him of the love and kindness of an allwise Creator, and which should awake a feeling of gratitude within his bosom. But among the blessings which are so profusely meted out unto him, none can be of greater worth or importance than that agency or free will which gives him the privilege of using his faculties in doing good or evil as he pleases. People sometimes blame the Devil for all the sins or follies they commit, or the troubles they get into, as though they had no choice in the matter, but were compelled to yield themselves to his will; but a little reflection will show them that in reality they are the only responsible beings, and that it will avail them but little at the great reckoning day, when they are called to give an account of the manner in which they have conducted themselves, to say, Satan tempted me and I yielded. This was the plea of our first parents when they had transgressed the laws of God, but it did not alter the decree of the Almighty, that in the day they ate of the forbidden fruit they should taste death. We are fully aware that it is the sole business of the Adversary to lead mankind astray, but before they rush madly into sin, they should reflect upon the consequences, and remember that they have a power which can be exercised in warding off any blow the enemy may make. Man has an influence that when properly controlled, is superior to all the combined forces of the Evil One, and he can command them to stand aside and they must obey. These means should be within the reach of all. When Satan manifests himself in the hearts of men, it is when they yield themselves willing subjects unto him. Evil spirits are continually seeking some tabernacle through which to act, and when men yield their agency unto them, they are then their servants, and led cap-

tive to their will. How Godlike is man in his nature! Created in the image and endowed with the attributes of his Maker! Free to act as he pleases! Free to practice virtuous and upright principles, or to debase himself by the practise of everything that is mean and contemptible! He can either abuse his mental and physical powers, and render them fruitless and unproductive, or he can employ them for the good of himself and others. Take from man his agency, and he will then be robbed of that attribute which now makes him so great and Godlike, and instead of being free to act for himself, he will become a mere passive machine in the hands of some other power. Were this the case, he would cease to be responsible for his actions. Had it not been left optional with men to choose the good or evil, but had the Lord so created them that they must tread continually in virtue's paths, not having the power to sin though they might desire it, what credit could have been due to them, or what glory could the Creator have had in the created? As the poet has it,

"Ingrate, he had of me  
All he could have. I made him just and  
right,  
Sufficient to have stood, though free to fall.  
Such I created all the ethereal powers  
And spirits, both them who stood, and  
them who failed;  
Freely they stood who stood, and fell who  
fell."

Man will be held accountable for the manner in which he uses this choicest of heaven's gifts. Great will be the reward of them who live up to the highest laws given them by their Maker, and seek to bring honor and glory to his name. Blessings will be theirs, that without their agency must have been withheld from them. There are some who advocate the doctrine of predestination, believing that all was arranged before we came upon the earth, thus ignoring the power of man's free agency altogether, and making it appear that he is not re-



sponsible at all for his actions, but if the Almighty has so decreed it, that certain individuals shall dwell with him forever, or that their portion shall be with the spirits of the damned, it must be so, and nothing they can do can alter the sentence. It may be very possible that the Almighty knew the course his children would pursue, and what kind of rewards or punishments they would merit, but his possessing this knowledge could have no bearing upon their conduct, either to lead them to good or evil. They were created free, and placed upon the earth to answer the end of an omniscient Being, having the power within themselves to choose the good or evil, and have only their own feelings to consult. The knowledge of this important truth must cause the bosoms of the virtuous and the good to swell with joy and gratitude, the present must be gladdened by a reflection on the past, and the future brightened by that hope which points them to the time when they shall return to their Father, and hear that welcome plaudit, Well done, my children, come and dwell in the mansions prepared for you. The future is painted before them, and upon it their rewards are written. They see an eternity of bliss in store for them, inasmuch as they have not abused this inestimable gift of God, but have employed it in the performance of great and noble deeds. For although men are free and can use their own discretion in the choice of good or evil, the inevitable results of disobedience are misery and death. These are consequences that cannot be averted. There are certain laws and principles offered unto man for his reception or rejection, and the result is to be determined by the choice he makes. The Lord has revealed his Gospel, and sent forth in-

spired men as in days of old, to call upon the people to repent and turn unto him, and forsake their powerless systems of religion, but in no way has he compelled them to receive this message, but has left it entirely optional with all. The Gospel is not a despotism, as some have wrongly supposed, but is as the Apostle terms it, "A perfect law of liberty." The Gospel revealed through Joseph Smith, has by some been compared to the religion of Mahomet, and they seem to imagine that the practice of many of its principles has been forced upon its votaries in a similar manner to what his doctrines were forced upon the people, but this is a mistake. When Mahomet had gathered a few around him, he was determined upon making the people receive his doctrines, and uniting the numerous sects into the worship of the one God, and hence it was "The Koran or the sword," and the agency of those who fell victims to him was taken from them; they must either receive the dogmas offered them, or there was only one more chance, and that was death. But not so with the Gospel revealed by the great Jehovah. He has commanded his servants to call upon all men in meekness to turn unto Him, leaving them free at the same time to exercise their own judgment. In the Book of Mormon the words of Nephi are plain and pointed upon this subject, "Wherefore men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself."

## THE NEW YORK SUN ON THE "MORMONS."

(Concluded from page 681.)

But to talk of "self-purification," come dominantly active, with the and to take far-off Utah as the point leprosy of foulest corruption growing, where that "purification" is to be rankling and festering throughout the

nation, uncontrolled and uncontrollable in every city, outrages modesty and puts consistency to shame. Was the editor blind, or was he ignorant of the state of society in New York, when he spoke of having "the major evils at least weeded out," pointing to Utah, and passed over the following picture of crime in his own city, published in the very number from which we have clipped the leader that heads this article?

"The report of the Metropolitan Police Department for the quarter ending July 31st, shows an alarming prevalence of crime in the city at the present time. The aggregate number of arrests for the past three months, foots up twenty thousand, four hundred and sixty-seven, an increase of seven thousand, eight hundred and seventy-five over the preceding quarter. This is a fearful ratio of increase, and it is difficult to account for it satisfactorily. Either the police force is decreasing very rapidly in efficiency, or else lawlessness is approaching very nearly a mania. The high standard which the police has uniformly maintained of late years, precludes the solution of the mystery on the first mentioned ground, and so we are obliged to believe that crime is literally 'stalking abroad.'"

Has the worst enemy of the "Mormons," in his most malignant efforts of mendacity, ever entered a pretended record against them as black and terrible as the above, published as the actual state of society in the Metropolis of the East, in the very number of the very paper which talks of "plucking the brands from the fire in the realms of Brigham Young?" We say advisedly and beyond the possibility of truthful contradiction, that any single number of any leading New York paper contains the record of more crimes, than the records of all the courts of the Territory of Utah can show in a year.

The sad and corrupted state of mankind lead those in authority to adopt many and various measures to check or control growing depravity; hence in this Christian nation, in which professors boast so loudly of their purity with Pharisaic hypocrisy, and lift their sanctimonious voices in affected horror at the presumed immorality of the "Mormons," we find corruption and prostitution legalized, and the authori-

ties of a city honestly declaring by their acts that they are impotent in the work of "self-purification," and must needs adopt ordinances to, if possible, control a fearful evil which they admit themselves incapable of in the least degree removing. Witness the following extract from the New Haven Register of June 17th:—

"Prostitution has been legalized at Nashville, and the result is thought to have been beneficial to the soldiers. The prostitutes pay 5 dollars a month for a licence, and pay 2 dollars for examination every ten days. This money is appropriated to hospital treatment of the sick and diseased ones, who have good medical care. During the last ten months the receipts from license and examination fees were 5,598 dollars, and the expenditures in hospital were 6,153 dollars."

With these pictures of society; with the "social evil" a fearful fact, which flourishes, spreads and multiplies; is it not astonishing that men should talk of the sooner polygamy "is buried, the sooner the dark stains that have so long rested upon the escutcheon of this country will be removed?"

We wish it distinctly and plainly understood that we do not, and can not for one moment be supposed, to institute a comparison between polygamy and the horrible condition of monogamic society thus revealed, as a contrast between two evils. If "polygamy must follow slavery to its grave" then would the only means pass from among men, which, if properly understood and righteously employed, would save them from degradation of being compelled to admit the existence of such a fearfully dominant evil as the "social sin" reveals. This, however, is only assertion; we reserve the argument for another opportunity. But until a better state of society than our own can be shown to us, as the result of the workings of institutions elsewhere, we will hold to that "doomed institution" which is incorporated in our faith, revealed by God as a means of regeneration, and presents in its practical workings a picture of moral purity such as cannot be seen elsewhere in the world.

We clip the following extract from the *Missouri Republican*, in which it is credited to the Council Bluffs *Nonpareil*

and present it to our readers as a specimen of the manner in which reports concerning the "Mormons" are produced and circulated to the world. We give it without altering a single word.

"A private letter just received by a gentleman of our acquaintance from a reliable party in Utah, gives the details of a wholesale murder of a family of six persons by a gang of Brigham's "Danites" or "Destroying angels." Our informant was intimately acquainted with the unfortunate victims, and says they have been objects of relentless persecution by "the brethren" for some time past. They had all been members of the church in high standing, and familiar with the inside workings of Brighamism. Latterly, they had been seriously suspected of disloyalty to the church, and were supposed to be making preparations to get out of the Territory, an event which the "Angels" were instructed to prevent, as the people knew, and would probably say, after leaving Zion, many things which the good name of the church would not permit to be made public. The parties knew they were watched, and took every precaution to elude the vigilance of the "Danites." They started, ostensibly for the purpose of changing their residence to the eastern side of the territory, but really intending to come on to the States, and were accompanied by two young men who were not members of the church. When they had been out several days and were encamped in a kanyon about fifty miles from Salt Lake, one of Young's Bishops came to the camp, and told them they must move immediately or they would all be murdered by the Indians; they were loth to start at first, but the bishop insisted and they finally constructed to follow him. He led them to a "secure camping place," several miles distant from the public road, and there left them.

The following night a company of men disguised as Indians, came upon the camp and murdered every member of the party except the two young men, who returned to the settlements and informed the friends of the family what had happened.

These statements may be relied upon as true; we are in possession of the names of all the parties, but not at liberty to make the same public, as the informers, if known to the "Danites," would share the same fate."

The inhabitants of this Territory will no doubt be astonished that such a thing could occur here without their ever hearing a word of it or ever dreaming that such a tragedy was

played. "The friends of the family" will be in a similar state of mind, notwithstanding that the "two young men" informed them of "what had happened." The statement is a tissue of the most malignant falsehoods from beginning to end, having evidently for its foundation a melancholy occurrence, the details of which are well known and have been widely circulated. The only thing to which it could be made to apply is the massacre of the Given family at Thistle Valley, in Spanish Fork Kanyon, by the Indians on the 26th May, the full statement of which is this moment lying before us in the testimony of Charles W. Leah, one of the "two young men," given before Col. O. H. Irish, Superintendent of Indian Affairs, on Friday, June 9th, at the Spanish Fork Indian Reservation Farm, and reported in phonographic short-hand at the time by our Assistant.

The only thing in the statement that is the ghost of a truth is that six persons were murdered. The statements that "may be relied upon as true" when correctly put give the following direct, manifest, well known and plain falsehoods. They had not been "members of the Church in high standing." They were not "making preparations to get out of the Territory." Instead of starting "ostensibly for the purpose of changing their residence to the eastern side of the Territory," they resided in the eastern side of the Territory, and simply moved six miles up the kanyon, a short distance from the mouth of which Spanish Fork is situated, there to locate themselves for the summer. The "two young men" were not "young" men particularly, and were "members of the church." They were not "out several days" and "encamped in a kanyon about fifty miles from Salt Lake," but had erected a little shanty of willows in which they were residing and intended to reside. It was known that Black-hawk and his band of marauding Indians were in the mountains, for only a day or two previous there had been some massacres a little further south of the same place in Sanpete Valley, but they were not warned by the bishop, for the bishop was then on his way across the plains to fill a mission to Europe.

Instead of being "loth to start at first but the bishop insisted and they finally constructed (1) to follow him," when "he led them to a 'secure camping place,' several miles from the road," they were not asked to move, did not move, but remained where they were.

The "two young men" escaped through being in a wagon-box at one end of the shanty. The first intimation they had of the Indians was by the cattle herd running down from Thistle Creek, about daybreak on the morning of the 26th of May, followed by his cattle, trying to escape from them. Leah thought it was only the cattle running and went asleep again, but was awakened by the Indians firing into the shanty through the willows. The two men, Leah and Brown slept in a wagon-box at the north end of the shanty and were not seen by the Indians when they killed the family that occupied it.


We have furnished the information gratis, to wit, "the names of the parties," which the *Nonpareil* is afraid to give lest "the informers" should "share the same fate." But what can be said of the perpetrator of such unblushing falsehoods? Infamous in his own eyes, whoever he may be, he

wisely hides from the light that would reveal his deep and damning moral turpitude to the eyes of his fellow beings, and, hidden in the dark, seeks to add to the long catalogue of black and fiendish lies by which we have been traduced and enmity stirred up against us. Yet it is of just such materials that the country is flooded with tales about the "Mormons" as truthless and baseless as this one, but many of them not so malignant. We give further publicity to this clipping, with our comments, and add that government officials, civil and military, and citizens of all classes, "Mormon" and "gentile" know indubitably that the statements made in it are as false as the writer knew how to invent. The *Nonpareil* and other papers would do well to have positive assurance of the reliability of parties furnishing information concerning reported occurrences in Utah, or they are likely to be as grossly deceived in the future as in the past where the "Mormons" form subject matter for the writers; for strong prejudice and impotent corruption can descend terribly low, and "lie like a book" when it suits their purpose to do so.

---

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

---


 SATURDAY, NOVEMBER 4, 1865.

---

We are in receipt of a circular forwarded to us by Elder William H. Shearman, which will be found in another column, from which we learn that the brethren in Utah propose publishing a JUVENILE INSTRUCTOR. Do we consider the great influence such a publication will exercise over the future of our children? Do we look forward to a time when the little ones whom we now toss in our arms, enlivening "sweet home" with their childish prattle, will fill the places and take upon themselves the mighty burthens others are now bearing? If so, then we fully appreciate the advent of the JUVENILE INSTRUCTOR, and will make a substantial demonstration by supporting with our means those who are



nobly striving for the good of the rising generation. No subject can interest us more than the one we are now writing upon, and if the world could but understand it, it has a direct bearing upon the destiny of those kingdoms which now stand forth in such pomp and splendor. We are now educating those who will stand in the presence of the great God, yea, will sit down with him in his kingdom, and partake of the pure fountain of all knowledge with the immortal ones. In striving to attain to high and glorious positions in the kingdom of heaven, how can we better please our Father and God, than by directing aright the minds of our children, and educating them in the laws of heaven, so that it will be first nature with them to obey the great Jehovah in all his commands? Past experience teaches us that "as the twig is bent, the tree is inclined." There are none who have heard the voice of God speaking through his servants, and forsaken the world, but can look back and see plainly the pit from which they were rescued, and the question arises, Shall we not perform every duty towards our children which will widen the gulf we have already placed betwixt us and the bigotry and superstition of the world? Yes. God forbid that we should permit an opportunity to pass of strengthening the minds of our children for the fiery ordeal awaiting all who wage a war of extermination against death and he who holds the power thereof. If there is a father in Israel who thinks for one moment that he can continue to permit his children to run wild, making no use of the facilities afforded him for properly moulding the young minds entrusted to his watch-care, the sooner he gets rid of such notions the better, for God will require a strict account from those into whose care he has committed the noblest work of his hands. We cannot place too high value upon the royal gifts of a beneficent Creator, for to him we owe every blessing, and acknowledge his hand in all things. We talk of the importance of the Elders going forth to the nations, and of the great work which is being done in the midst of the world. Do the Saints in the valleys of Ephraim consider that there is a work being performed by the mothers in Israel in training our youth, surpassing anything we can do in our present sphere in foreign lands? Do they comprehend that we are just stepping upon the threshold, and that those who are now only capable of mere childish babble, will enter in at the door, and stand in the full blaze of our Father's glory? The Elders abroad in the world may be able to save a representative of a family, a city, or even a nation, but it will only be a representative. Those who are now springing forth like the young mountain fir, will be the ones who will yet cause the earth to quake to its centre by the power which God will bestow upon them. Saints, do not let pass the opportunity now within your reach, for in this can we see the embryo of a mighty element springing up into existence, which will be hailed as a bright star beaming through the long darkened horizon of our youth, driven, scattered and peeled as we have been from the beginning. What a mighty work is to be done. Who can fathom the ways of thee, O God? How little do the world know of thy greatness! But thank thee for the glimpse of light that has been afforded us; inspire our minds continually that we may persevere!

Had we judged and measured the Church and kingdom by the poor, inexperienced boy through whom its truths were first revealed, or by the thinned and puny ranks of the starving Saints in their exodus from Illinois, the time occupied in such a comparison would have been a complete waste. If we measure the kingdom of God twenty years hence, by the comparative handful

that occupy the vales of Utah to-day, we shall then have been equally as foolish as those who thought they could annihilate us by depriving us of our homes in Missouri, Ohio, Illinois and other places we have been obliged to leave in consequence of our being the weaker party. Again we exclaim, Who can fathom the plans of the great Jehovah! Who can measure the mighty arm which has been stretched out for our deliverance! We look to our pleasant homes and see the invaders on the threshold, and know that they are thirsting for our blood. Do our hearts cease to beat? Do the sons of Jacob wax pale before their enemies, as they were wont to do when more immediately in their power? No. In the face of all this seeming trouble, steps are being taken to educate our children, that they may successfully oppose the powers of darkness. Elder George Q. Cannon is well known to our readers, as also are those connected with him in this new enterprise—namely, Elders W. H. Shearman and E. L. Sloan. God approves of it, and we extend our cordial support to the editor, and trust that those who are able, will forward their subscriptions to this important work now inaugurated by the best talent in our midst. +



### TO THE SAINTS IN ALL THE WORLD.

DEAR BRETHREN,—Permit me to draw your attention to the proclamation of the First Presidency and Twelve, published in the *DESERET NEWS*, and copied into the *MILLENNIAL STAR* of the 21st inst., in which several publications that have issued from my pen are considered objectionable. I, therefore, embrace the present opportunity of publicly expressing my most sincere regret, that I have ever published the least thing which meets with the disapprobation of the highest authorities of the Church; and I do most cordially join with them in the request, that you should make such dispositions of the publications alluded to, as counselled in their proclamation.

*London, Oct. 25, 1865.*

ORSON PRATT, Sen. )

### PROSPECTUS OF THE JUVENILE INSTRUCTOR.

GEORGE Q. CANNON, EDITOR.

The necessity of a periodical adapted to and written expressly for children, is one that has been deeply felt for some time by many of our citizens,—a publication suitable for circulation among the Latter-day Saints, through the columns of which their children can learn doctrine and principle placed before them in a simplified form, and gain knowledge on a variety of useful and interesting subjects.

After consultation with President Brigham Young, and with his sanction, it is purposed to publish on or about the 15th October, the first number of the *JUVENILE INSTRUCTOR*, an Illustrated Semi-Monthly Periodical, of a size suitable for preserving and binding, containing four pages of matter, original and selected, of interest and value to the young.

## ABSTRACT OF CORRESPONDENCE.

000

The matter will comprise short articles on a variety of subjects, designed to inspire a taste for valuable reading, and present before the young mind rudimental knowledge of various kinds in a manner easy to be understood, as well as contributions from juvenile and other correspondents, answers to questions, etc., etc.

Each number will be illustrated with engravings procured expressly for the JUVENILE INSTRUCTOR.

Altogether it is designed to be a useful auxiliary in the education of children, whether in our Sunday or Day Schools, or in the family circle.

After a careful calculation, the price has been placed at three dollars per year, coin rates, to be paid in advance, as no allowance has been made for losses through non-payment of subscriptions. To clubs of ten or a greater number of subscribers, a reduction of ten per cent. will be made. Cash, or produce at market price in coin delivered in this city, taken in payment.

The Editor will be assisted in the business and editorial departments by Elders William H. Shearman and Edward L. Sloan.

The value of a paper of this kind to the rising generation, when rightly conducted, need not be urged,—it is self-evident. Bishops, School Teachers and Parents, are respectfully invited to co-operate and lend their assistance in circulating this Prospectus and procuring subscribers.

Produce can be delivered at W. S. Godbe's Branch Drug Store, East Temple Street.

All communications to be addressed to the

Editor JUVENILE INSTRUCTOR,

Great Salt Lake City.



---

## ABSTRACT OF CORRESPONDENCE.

---

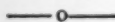
AMERICA.—Elder William H. Shearman writing from Great Salt Lake City on the 23rd September last, says:—"We experienced a very severe snow storm here on the 8th and 9th inst., which did a great deal of damage, breaking down thousands of fruit trees, destroying late crops, &c. We are now, however, enjoying a very warm Indian summer, which, for the sake of our late emigration, I hope will continue for some time to come. Elder Thomas Taylor arrived per stage on Sunday morning the 10th inst., and designs starting back to meet the Saints, with teams and provisions, about the 27th inst. The President, several of the Twelve, and many others, are absent on a preaching tour to Dixie, but are expected back in a few days. These trips are doing a vast amount of good, encouraging the Saints, increasing their faith, and developing their energies and every latent virtue of their souls. I enclose you a prospectus of a juvenile paper about to be published here. The enterprise is a purely benevolent one for the benefit of the young; but we need all the assistance our friends can give us, for we wish it to be self-sustaining, as none of those connected with it are able to maintain it out of their private means. A few subscribers from England who can afford it, will be very acceptable. We cannot furnish it to subscribers there at less than twelve

ashillings per annum, they 'paying the English' postage. We purpose commencing with the first number, to be issued about November 1st, a history of the Church in a simple style suited to the capacities of children, and design publishing the paper weekly, so soon as its income will justify. We shall be glad of any correspondence or other matter suited to its columns from any of our friends in England, old or young."

DORSETSHIRE CONFERENCE.—Elder Harrison Shurtleff writing from Bridport on the 19th ult., says:—"It is some time since I represented this Conference by letter, and thought that I would communicate with you in regard to its condition. I can say that I am feeling well, although we are not adding so many to our number as I would like; still, we are trying to retain those whom we already have. I am striving to do all that I can to build up the kingdom of God here on the earth, so that I may have a name and a place in the same. We have done some out-door preaching this summer, and shall continue so long as the weather permits. The local Priesthood are good men, and are united with me in spreading the truth and warning their neighbors. Elder Charles W. Stayner has been with us of late, and held a Conference at Crewkerne on Sunday the 24th of September. The majority of the Saints were present, and expressed their happiness in listening to the instructions given. In the evening several strangers were present, who listened attentively to what was said. I can say with truthfulness that the Saints are feeling well, and are beginning to pay their Tithing, and some, I expect, will soon be able to accomplish their deliverance from these lands."



## CORRESPONDENCE.



### ENGLAND.

#### SOUTHAMPTON CONFERENCE.

Southampton, Oct. 18, 1865.

President Brigham Young, jun.

Dear Brother,—As my labors in these lands are about to close and I have not yet publicly represented my present field of labor, I will proceed to give you a concise report of the same, and the condition in which I leave it. I arrived in Southampton on the 3rd of March last, having succeeded Elder D. P. Kimball to the Presidency of the Conference. On the 17th of the same month I began the performance of my duties, and continued in the discharge of the same till the 9th of June, when in accordance with the advice of President D. H. Wells and yourself, I started in company with Elder C. W. Stayner on a visit to the Channel Islands, with the view of benefiting my health, which had become very poor. We spent between three and four weeks on the islands, Jersey and Guernsey. Our

time was occupied in visiting the different objects of interest, travelling amongst the Saints and holding meetings, at which we had the privilege of preaching to a large number of very attentive and respectable looking strangers. On the 5th July I returned to Southampton, having enjoyed my visit exceedingly, and finding my health much improved by the trip. On my resuming my labors in England, however, it relapsed into a very poor state, and still continues so. For a few weeks past I have been unable to properly discharge the duties devolving upon me, and by the counsel of those presiding over me, I have done but little travelling and public speaking. Owing to the unfavorable state of my health, and apprehending that it may still continue worse if I spend another winter in this country, you have deemed it wisdom to release me from my ministry in these lands to return to the United States, remain there with my relatives



during the coming winter, and then resume my journey home with next season's emigration.

With regard to the present condition of the Conference, I can say truthfully it is in good working order. I transferred the books and business to brother Hill in a straightforward form. The generality of the Saints are feeling first rate, and our meetings have a tolerably fair attendance of strangers. The District Conference held in Southampton on the 6th of August, and which was favored with the presence and by the teachings of President D. H. Wells, has had a salutary effect on this Conference. We have done more out-door preaching, and have drawn more numerous and attentive congregations, than has ever been known heretofore in Southampton. Nineteen persons have emigrated from the Conference this year, and nearly forty have already been added by baptism. We sent a larger amount of Tithing into the Liverpool Office last month, than has been sent in from this Conference any month for some four years past. The Conference has been steadily improving during the last few years, and I am happy to say is in a much better condition than formerly.

My labors in this Mission have been fraught with great blessings and happiness to myself, and I trust to those amongst whom I have labored. The Lord, for some wise purpose, has seen fit that I should be deprived of bodily health, yet he has always blessed me with his Spirit, which has been a source of joy to me. Since my arrival in England, I have labored in three different Conferences, in each of which I have found a good people, who have administered to my wants as well as their circumstances would admit of. I love all such, and feel to say, God bless them. Their kindness to me, and their integrity and devotion to the work of God, have gained for them my deepest feelings of friendship and gratitude. I continually pray God to open the way for their deliverance from these lands of darkness and thralldom, and I feel assured he will do so if they will strive lawfully for that end.

I cannot close these lines without

expressing my thankfulness to my heavenly Father, for the signal manner in which he has blessed and assisted me in overcoming the many trials and temptations I have been called to pass through since I first entered upon my mission. I can leave England with a conscience void of offence towards God and man, or without any feeling of sorrow or regret at the course I have taken, for I have always acted according to the best knowledge I have been in possession of, and the Lord is too merciful to require more than he gives. I have continually sought for the counsel of those who have presided over me, and have never failed to get such instructions as I needed, having fully proved that the Lord makes every man capable for the position he is called to fill, inasmuch as he himself seeks to honor it. The brethren who have been placed to labor under my direction, have shown their faithfulness to the great Latter-day Work, by their diligence and zeal in assisting me to spread its principles. The attachment I have formed for those Elders whom I have been associated with while in these lands, is of that nature that can only exist amongst those who are fellow-laborers in this great plan of salvation, and to part with them strikes at the tenderest chords of the heart.

I will now conclude, praying that God may bless you with such things as you require to assist you in filling your position, and also all the brethren of the European Mission, enabling them to perform a work that will reflect credit on themselves, and add honor and glory to the Church and kingdom of our God. I am, your brother in the Gospel,

FRANKLIN MERRILL.

MANCHESTER DISTRICT.

Liverpool, Oct. 26, 1865.

President Brigham Young, juu.

Dear Brother,—As it is expected by you that we should report our labors in the different parts of the mission from time to time; I take great pleasure in being able to say, that from personal observations and reports from the different Conference Presidents and Travelling Elders whom I have seen lately, all is moving on in a

satisfactory manner. Of course many things might be improved, and I trust we shall be able to increase in all good principles, and shun the evil, by giving heed to the counsels of the servants of God, and listening to the promptings of the Holy Spirit. Since the departure of Elder Finley C. Free, with President Wells for Zion, on the 30th August last, I have been acting as President of the Manchester Conference as well as President of the District, which duties combined have kept me very busy.

The half-yearly Conferences held respectively, at Liverpool on the 25th of June, at Manchester on the 23rd of July, and at Preston on the 13th of August last were well attended by the Saints, numbering in the aggregate about thirteen hundred. Many valuable instructions were given at the Liverpool and Manchester Conferences by President Wells and at the Preston Conference by yourself; and the Saints returned home from the different meetings, feeling blessed, and with renewed determinations to press onward and magnify the high callings whereunto they have been called.

Elder R. N. Russell of the Preston Conference, is and has been doing all he can to bless the Saints, and preach the Gospel in those parts. Elder S. W. Sears has also been indefatigable in his labors in the Liverpool Conference; lately assisted by Elder C. W. Penrose, whose labors are much needed and appreciated. Elders W. R. Smith, H. H. Cluff and T. S. Priday are also laboring in the Manchester Conference with untiring zeal, being determined to sound the Gospel in every village and hamlet round about. I thank you for them, and am much pleased that you have appointed brother Smith to the Presidency of the Conference, as I shall now have more time to visit the other two Conferences. Out-door meetings have been held in all parts of the district during the fine summer weather.

The people seem very much prejudiced against us, and the doctrines we teach. Very few indeed of the multitude seem to care anything about serving God or keeping his commandments, and simply count a man a fool or lunatic who endorses "Mormon-

ism." At the same time, they will acknowledge our doctrines Scriptural, when shown the example of our Savior and his commandments, but will say, Yes, he was baptized by the great Prophet in Jordan, and also commanded all men everywhere to repent and be baptized, or they should be damned, but that this is now unnecessary; passing the commandments of God by, as not worth their consideration. In opposition to us, their strongest arguments are, Delusion, false prophets, polygamy, &c., and when cited to faithful Abraham, who was a polygamist (from whom sprang many nation), all the ancient Prophets, and many Patriarchs, who received a promise from the Lord God, that through them and their seed should all the inhabitants of the earth be blessed, and that many should come from the north and the south, the east and the west, and sit down in the kingdom of God with Abraham, Isaac and Jacob, I have heard persons boldly declare they would rather go to hell than become Latter-day Saints, or even associate in heaven with such a character as the revered Patriarch Abraham. It is hard indeed for people to believe the Gospel with such strong prejudices, and if they will not obey the truth after being faithfully warned, our garments are clear of their blood.

A few believing our testimony and the Scriptures are being baptized. We are slowly overcoming the strange ideas entertained of us and our institutions. Hoping by good examples, and teaching the Gospel of peace to the inhabitants of the earth, to be benefactors of the human family, and looking forward to a hope of reward, we are striving to overcome sin and wickedness, and assist to bring in the reign of peace on earth.

Praying that the blessings of heaven may rest upon you, and all who desire the progress of the true faith, I am your brother,

ABRAHAM HATCH.

#### HOLLAND MISSION.

Gorinchem, Oct. 24, 1865.

President Brigham Young, jun.

Dear Brother,—Thinking you might be anxious to hear from Holland, and of our labors in this portion of the

Lord's vineyard, we send you the minutes of a Conference held in this city on the 22nd inst. We hired a very respectable school-room, which we purpose occupying every Sabbath for meetings from this period, and our congregation, which was gathered from Amsterdam, East, Henkelom and Rotterdam, seemed anxious to hear the word of the Lord. Conference convened at half-past 10 o'clock, a.m. Present on the Stand—Elders Joseph Weiler, President of the Mission, Francis A. Brown and Hendrik Van Steeter. After singing a hymn, a prayer was offered by Elder H. Van Steeter, who also occupied the time during the morning service in expounding the Scriptures, taking for his text, "And the light shineth in darkness; and the darkness comprehended it not," John i, 5. We all felt blessed under the preaching of the word.

In the afternoon we met again at half-past 3 o'clock p.m. After singing and prayer, Elders Van Steeter and Weiler addressed the audience, the Spirit of God accompanying their instructions to the hearts of the people. Several persons presented themselves for baptism, feeling willing to bow in obedience to the commandments of God. At 5 p.m., we met at the residence of brother Jan Van Der Pol, to instruct the candidates for baptism. The room was filled with the Spirit of the Lord, and I am sure every one present felt its holy influence. We went to the river at 8 o'clock in the evening, choosing the shades of night, because the laws of this Christian nation will not allow us to worship God in the open air, and like the jailor and his household, four were buried with Christ by baptism, confessing their sins. We then returned to the house and attended to the ordinance of confirmation, after which the new members rose and gave glory to God for his goodness in sending the Gospel unto them by the gift of the Holy Ghost, which they received by the laying on of hands of the servants of God, proving to us that God is no respecter of persons, but that all who fear him and work righteousness, are accepted of him. We then ordained brother Peter J. Lammers an Elder, and appointed him to labor in the

ministry in connection with us, to spread the Work in his native land. We also called brother Wonder Vanhig to the Priesthood, and ordained him an Elder to labor for the upbuilding of the kingdom of God, and to preside over the Branch in Gorinchem. The wheels have been blocked for a season in this country, but we trust the obstructions are beginning to give way before the engines of truth, and the car of the Gospel has commenced to roll again in Holland. The Devil is also busy and upon our track, seeking to turn away the hearts of the people from the truth, as in days of old, but thanks be to God who giveth us the victory, he is always a little in the rear of the servants of heaven. Our gathering caused much excitement through the town, and on Monday we were visited by several persons who wished to converse with us upon the fulness of the Gospel of Christ. In the evening we again repaired to the river side, and re-baptized two who had formerly been in the Church. They complied with the institution of heaven, as Jesus said to John the Baptist, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." When we had re-confirmed those baptized, we ordained brother Leenders William Vander Pol a Deacon. Several others have given in their names for baptism, and we hope the Work will continue to spread until hundreds and even thousands shall be gathered from this land. Brother Weiler is exerting himself to the utmost to extend the light. Truly the "light shineth in darkness," for the minds of the people are trammelled by the creeds of a hireling Priesthood. The clouds gently give way before the light of truth, and we are all united and full of zeal to bring the children of men to a knowledge of the great Latter-day Work. I render brother Weiler all the assistance in my power in his labors, and take great pleasure in so doing for with me it is the kingdom of God or nothing. My time is devoted to the acquirement of the language, in which I trust I am making some little proficiency. The Work is very much retarded by not having books in the Dutch language. Some of books might be sold if we had them,